627 The chief Adrose-
[622] lates quarrelsome individuals but appears to have no powers of coercion. The Wakitins claim that individuals quarrel but they do not fight among themselves nor do they remember any cases of murder. Unwanted individuals are exiled by common agreement. Houses, fields, and some implements are common property, and food is shared among the members of the band. Axes, machetes, and knives, although owned by individuals are freely used by other members. At death, privately owned tools pass to a man's sons or to his brother. The bow is customarily broken and left on the grave. Even these rules are not strictly adhered to, for when a man becomes seriously ill other men begin to help themselves to his property and the one with the "strongest mouth" gets the most. If the man recovers he cannot reclaim his things but must set about accumulating a new supply.

543 The wife and the children are under the strict control of the husband. Although boys must obey their fathers they owe no special obedience to their mothers. Boys sometimes throw stones and sticks at their mothers and the old women; the older men not only laugh but even encourage this disobedience. The bond between brothers is very close. On occasion they share each other's wives. No particular respect is paid to in-laws.

RELIGIOUS BELIEFS AND PRACTICES

774 According to the Wakitins the spirits are the source of all danger, misfortune, sickness, and death. The ghosts of the dead (*opinkadiw*), bring sickness unless offerings of food are made to them. The ghosts of dead shamans (*wakaru*), belonging to other bands bring thunderstorms which destroy gardens and make hunting difficult. In addition to the ghosts, there is *tsopté*, the hawk of death who lives in the sky, and *wiwé*, the evil armadillo who lives under the ground and wants to destroy the villages and camps of the Nambicuara.

Tsopté is an enormous hawk with huge wings, tail, and claws, who sits in a tree made of human bones. This tree (*kitsikatsu*) is situated on the shore of a shallow lake in the sky. Shooting stars are caused by *tsopté* defecating at night. A small red bird (*kindewan*), who lives with *tsopté*, urinates into the lake and when it fills up the urine overflows and comes down in the form of rain.

542 treated with great affection. The men are jealous of their wives, and
● [137] the women take pride in being faithful. In this respect they are quite
unlike their neighbors, the Paresní women...

832 The couples are always petting each other, and no caress seems
302 sweeter and more tender to the lover than the woman's fingers running
through his hair. This is easy to understand, for the Nambicuara head
swarms with vermin...

[Fig. 38]

585 According to reports of the soldier Gouveia, marriage is a
simple ceremony. The man asks the father of his beloved for consent
to the union. If the father agrees, he gives the bridegroom a bow and
a sheaf of arrows, telling him that with these weapons he must support
the family he is about to form. That is all.

851 To show that a boy is the son of a certain man, they use in
201 their innocence an expressive gesture: they join the thumb and index
finger of the left hand, in the shape of a ring, around the right extended
index finger. Then they tap the child and father on the shoulder, say-
ing "Uérti!" (son).

891 They show great respect for old people and spare them all possi-
ble effort. When we returned from the village on the Urunas to the
post on the Juína, they had us carry [258] on the bow of our saddles the
baskets of two old men from the group that accompanied us in search
of gifts. The young men and the women all carried their own stuff
and did not ask for help.

771 As to their religion, we know only that it is fetishistic. We
know nothing of its cult or system, and even less of its dogma. [Fig. 33]

821 The northern groups seem to be tending toward astrolatry. Once
[771] when I had threatened the moon and the stars with an arrow, poised
ready on a strung bow, several Tagnani rose abruptly and halted my
gesture, speaking very excitedly, scolding me, and taking the weapon
away from me as if it were a sacrilege.

The Cocozu and Anunse threaten the storm with their weapons,
waving their arms in all directions and cursing the rain in loud yells.

Sometimes, instead, the women climb on a termite nest where
they let out puffs of smoke and throw ashes into the air to frighten the
storm.

764 We do not know anything as yet about their funeral rites. It
has been ascertained, however, that they do not consume their dead
and do not eat them. They bury them directly [258] in the ground--
the Cocozu in circular pits, the Tagnani in elongated graves.